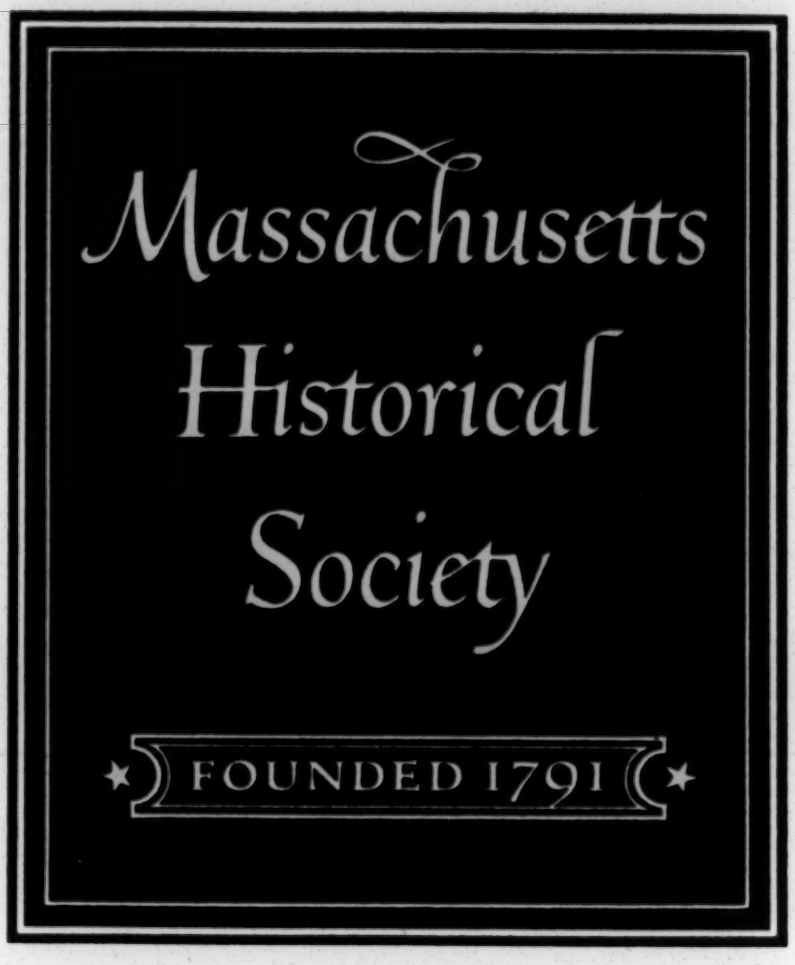
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BOUND BY GANGOWSKI & SUTCLIFFE LONDON. ENGLAND

Catechism No III
A.D. 1689.

THE SHORTER CATECHISM

Agreed upon by

The Reverend Assi

OF

DIVIN

AT

WESTMINSTER.

CAMBRIDGE,

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1689.

A. God is a Spirit *f*, Infinite *g*, Eternal *h*, and Unchangeable *i*, in his Being *k*, Wisdom *l*, Power *m*, Holiness *n*, Justice, Goodness and Truth *o*

Q. *Are there more Gods then one?*

A. There is but one only the living and true God *p*.

Q. *How many persons are there in the God-head?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost, and these three are one God; the same in substance, equal in power and glory *q*

Q. *What are the Decrees of God?*

A. The Decrees of God are his eternal purpose, according to the counsel of his will whereby for his own glory, he hath fore-ordained whatsoever comes to pass *r*.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence.

Q. *What is the work of Creation?*

A. The work of Creation is Gods makeing all things of nothing, by the word of his power, in the space of six dayes, and all very good *s*.

Q. How

f John 4: 24. Job 11: 7,8,9
g Psal 90:2
h Jam: 1:17
i Exod: 3: 14. 1 Psal 47:5;
m Rev: 4: 8.
n Rev: 15:4.
o Exod: 34: 6,7
p Deu: 6:4 Jere. 10.10
q 1 John: 5: 7 Matt
r Eph 1:
s Gen: 1,2 Heb: 11:3

10 Q. *How did God Create man?*

A. God Created man Male and Female after his own Image in knowledg righteousness and holiness, with dominion over the creatures *t*. t Gen: 1:26 27, 28 Col 3:10

Qu. *What are Gods works of Providence?*

A. Gods works of Providence are his most holy *u*, wise *w*, and powerfull preserving *x*, and governing all his Creatures, and all their actions *y*. u Psal. 145 17 w Psal 104 14 x Heb: 1:3 y Psal: 103 19:

Q. *What special act of Providence did God exercise toward man in the Estate wherin he was created?*

A. When God had created man he entred into a Covenant of life with him upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of Death *z*. z Gal 3: 12

Q. *Did our first Parents continue in the Estate wherin they were created?*

A. Our first Parents being left to the freedome of their owu will fell from the Estate wherein they were created by sinning against God *a*. a Gen. 3 5, 8:

Q. *What is sin?*

A. Sin is any want of conformity

unto, or transgression of the Law of
b 1 John 3. 4. God *b*.

Q. *What was the Sin whereby our first Parents fell from the estate wherein they were created?*

A. That Sin whereby our first Parents fell from the estate wherein they were created, was their eating the for-
c Gen. 3. 6. 12. bidden fruit *c*.

Q. *Did all Mankind fall in Adam's first Transgression?*

A. The Covenant being made with Adam, not only for himself, but for his Posterity, all mankind descending from him by ordinary generation, sinned in
d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22. him, and fell with him in his first Transgression *d*.

Q. *Into what estate did the fall bring Mankind?*

A. The fall brought mankind into
e Rom. 5. 12. an estate of sin and misery *e*.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt
f Rom. 5. 12. 19. & 3. 10. 20. Eph. 2. 1, 2. Matth. 15. 19. of Adams first sin, the want of original righteousness, and the corruption of his whole nature, which is common-

ly

ly called original Sin, together with all actual Transgressions which proceed from it *f*.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost Communion with God *g*, are under his wrath and curse *h*, and so made liable to all miseries in this life, and death it self, and to the pains of hell for ever *i*.

g Gen. 3 8 10 14.
h Eph 2. 2,3. Gal 3.10.
i Lam. 3.39. Rom 5.23. Mat 25.41,46.

20 Q *Did God leave all mankind to perish in the estate of Sin and misery?*

A God haveing out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into a state of Salvation by a Redeemer *l*

k Eph 1.4

l Rom 3.20,21,22. Gal 3.21, 22.

Qu *Who is the Redeemer of Gods Elect?*

A. The only Redeemer of Gods Elect is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, and so was, and continueth to be God and man in two distinct natures, and one Person for ever.

m 1 Tim. 2 5,6. n Joh 1.14. Gal 4.4. o Rom Luke 1 Col. 2.9 Heb. 7.2.

Qu. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man by taking to himself a true body *p*, and a reasonable Soul *q*, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her *r*, and yet without sin *s*.

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Offices of a Prophet, *t* a Priest, and of a King, both in his estate of Humiliation and Exaltation *u*.

Psal. 2. 6. *Isaiah* 9. 6. 7 *Mark* 2. 1, 5. *Psal.* 2. 8---11.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his word and Spirit the will of God for our Salvation *w*.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfie divine justice *x*, and

p Heb. 2 24, 26 & 10. 5
q Luke 1. 27. & 2. 52
r Gal. 4. 4
s Heb 4. 15
t Acts 3. 22 Deut. 18. 15 with 2 Cor. 13. 3 Heb 5. 5, 6, 7 & 7. 25
u Joh. 1. 18. 1 Peter 1. 11, 12
w Joh 15 & 16. 13, 14
x Heb 9. 14, 19

and reconcile us to God *x*, and in making continual intercession for us *y*.

x *Heb:* 2 17 y *Heb* 7: 24,25

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King in subduing of us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our Enemies *c*.

z *Acts* 15 14, 5,16 a *Isai* 32 22 b *Isai* 33:1,2 c 1 *Cor* 15 25 *Psal* 11: 2

Q. Wherein did Christs Humiliation consist?

A. Christs Humiliation consisted in his being born, and that in a low condition *d* made under the law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed Death of the Cross *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d *Luk* 2 7. e *Gal* 4:4 f *Heb*, 12:2 g *Isai* 53:3 2,3 g *Luk* 22:44 *Matt* 27 19 h *Phi* 2,8 i 1 *Cor* 15 3,4 k *Acts* 2:24, 31

Q. Wherein consists Christs Exaltation?

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*, and in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 *Cor* 15 4 m *Mark* 16:19: n *Eph* 1:22 o *Acts* 1 11 & 17 31

Q. How are we made partakers

of

of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us *p*, by his holy Spirit *q*.

p John 1. 11. 12
q Tit 3. 5, 6

30 Q. *How doth the holy Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our Effectual calling *s*

r Eph 1. 12. 14. John 6. 31. 39. John 2. 8. 1 Eph 3. 17. 2 Cor 1. 9. 2 Tim 1. 9. 2 Thes 2. 13. 14. t Act 2. 37. u Acts 26. 18. x Ezek 36. 26, 27. y John 6. 44. 45. Phil 2. 13.

Qu *What is effectual calling?*

A Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, inlightning our minds in the knowledge of Christ *w*, and renewing our wills *x*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *y*.

Q. *What benefits do they that are Effectually called partake of in this life?*

A. They that are Effectually called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

z Rom 8. 3. a John 1. 5. b Col. 1. 3

Q. What

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by Faith alone *f*.

Q. *What is Adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

Q. *What is Sanctification?*

Ans. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the Image of God *k*, and are enabled more and more to dy unto sin, and live unto Righteousness *l*.

Q. *What are the benefits that in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assureance of Gods love, peace of Conscience *m*, joy in the holy Ghost *n*, Increase of grace *o*, and perseverance therein to the end *p*.

Q. *What*

c Rom: 3.5 24,25 & 4 6,7,8.
d 2 Cor 5 15:21.
e Rom 5 17 18,19
f Gal 2. 16 Phil. 3. 9.
g 1 John 3 1. h John 1.12: Rom 8.7
i 2 Thes. 2.13:
k Eph 4.23 24. 1 Rom 6.5,6
m Rom 5 2,5 n Rom 14.17 1 Joh 3.13
p 1 Pet: 1 5: 1 Per: 4 18.

Qu. *What benefits do Believers receive from Christ at death?*

A. The ſoules of believers are at their death made perfect in holineſs *q*, and do immediately paſs into glory *r*, and their bodies being ſtill united to Chriſt *ſ*, do reſt in their graves, till the Reſurrection *t*.

Q. *What benefits do Believers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection Believers being raiſed in glory *w*, ſhall be openly acknowledged and acquitted in the day of Judgment *x*, and made perfectly bleſſed in full enjoying of God *y*, to all Eternity *z*.

Q. *What is the duty which God requireth of Man?*

A. The duty which God requireth of Man, is Obedience to his revealed will *a*.

Q. *What did God at firſt reveal to Man for the Rule of his Obedience?*

A. The Rule which God at firſt revealed to Man for his Obedience, was the Moral Law *b*.

Q. *Where is the Moral Law ſummarily comprehended?*

A. The

q Heb 12 23; 2 Cor 5: 6 8 Phil 1: 23 Luke 23 43
r 1 Theſ 4 14: t Iſai 57: 2
u John 19 26, 27
w 1 Cor: 15 43. x Mat 25: 23 & 10: 32: 1
y 1 John 3
z 1 Theſ 13: 12 2 Cor 4 17, 18
a Mic: 6 8 1 Sam: 15 22:
b Rom 2 2: 14, 15 & 10: 5:

A. The Moral Law is summarily comprehended in the ten Commandments c.

c Deut. 10. 4

Q. *What is the sum of the ten Commandments?*

A. The sum of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our Neighbour as our selves d.

d Mat. 22. 37. to 40.

Q. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Comments is in these words, *I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.*

e Exod. 20. 2

Q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments f.

f Luke 1. 74, 75. 1 Pet. 1. 15. 16.

45. Q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before me* g.

g Exod. 20. 3.

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us

us to know and acknowledge God to be the on'y true God, and our God *k*, and to worſhip and glorifie him accordingly *i*.

h 1 Chron 28:9 Deu:26.17
i Matth. 4 10 Pſal. 29:2

Q. *VVhat is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the denying *k*, or not worſhiping and glorifying the true God as God *l*, and our God *m*, and the giving that worſhip and glory to any other, which is due to him alone *n*.

k Pſal 14 1 Rom. 1:21
l Pſal 81 10, 11:
m Rom. 1 3,6

Q. *VVhat are we eſpecially taught by theſe words* (before me) *in the firſt Commandment?*

A. Theſe words (*before me*) in the firſt Commandment teach us, that God, who ſeeth all things, taketh notice of and is much displeaſed with the ſin of haveing any other God *o*.

o Ezek 8 5: to the end

Q. *VVhich is the ſecond Commandment?*

A. The ſecond Commandment is, *Thou ſhalt not make unto thee any graven Image, or the likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth: thou ſhalt not bow down thy ſelf*

to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments p.

p Exod 20 4,5,6

So Q. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances as God hath appointed in his Word q.

q Deut:32. 4.6 Mat:28.20 Act 2:42.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the Worship of God by Images r, or any other way not appointed in his Word s.

r Deu 4.0 15,19: Exod 32:5 8: s Deut 12:31,32

Q. *What are the Reasons annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment are Gods Sovereignity over us, his propriety in us t, and the zeal he hath to his own Worship w.

t Psal 65 2,3.6: u Psal 45 11: w Exo. 34: 13,14

Q. *Which is the third Commandment?*

A. The

A. The third Commandment is, *Thou ſhalt not take the Name of thy Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain* x.

x Exod 20 7.

Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverent uſe of God's Name *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat 6:9 Levt 24: 58 z Pſal 68 4 a Rev 15 4, 14: b Mal. 1. 11 14 c Pſal 138:1,2 d Job 36 24:

55. *Q. What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abuſing of any thing whereby God makes himſelf known e.

e Mal. 1:6 7, 12:

Q. What are the Reaſon annexed to the third Commandment?

A. The Reaſon annexed to the third Commandment is that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous Judgement *f*

f 2 Sam 2 22:

Q. Which is the fourth Commandment?

A. The fourth Commandment is,

Remember

Remember the Sabbath day to keep it holy: Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy gates: for in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it g. g Exod 20 8,9,10,11.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself *h*. h Deut 5 12,13,14

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the Resurrection of Christ, God appointed the Seventh day of the Week to be the weekly Sabbath, and the first day of the Week ever since to continue

to the end of the world, which is the Christian Sabbath *i*.

i Gen. 2 23
k Cor. 16. 1
Acts 20. 7
k Exod. 20 8, 10.
l Exod 15 25, 29. Neh. 13 15 21: m Luk 4 19 Act 20. 7 Psal 92 Title Isai. 66. 23
n Mat. 12 1, 13.

Q. *How is the Sabbath to be Sanctified?*

A. The Sabbath is to be Sanctified by a holy resting all that day *k*, even from such worldly imployments and recreations as are lawful on other days *l*, and spending the whole time in the publick and private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omission, or careless performance of the duties required *o*, and profaning the day by idleness *p*, or doing that which is in it self sinfull *q*, or by unnecessary thoughts, words, or works, about wordly imployments or Recerations *r*.

o Ezek. 22 26 Amos 8. 5. Mal. 1. 13
p Acts 20 7, 9
q Ezek 23 38 r Jere 17. 24. 26 Isai 58. 13

Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment, are, Gods allowing us six dayes in the week for our own imployments *s*, his challenging a special

s Exod. 20 9.

special propriety in the seventh, his own Example, and blessing the Sabbath day *t*.

t Exod. 20 10,11.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy Father and thy Mother that thy days may be long in the Land which the Lord thy God giveth thee* u.

u Exod. 20 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and Relations, as Superiours *w*, Inferiours *x*, or equals *y*.

w Ep 5.25 x 1 Pet. 2: 17 y Rom 12,10

65 Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongeth to every one in their several places and relations *z*.

z Mark. 15 4.5.6 Ezek. 34 2 3.4 Rom. 18.8

Q. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall

ſerve for Gods glory and their own good) to all ſuch as keep this Commandment *a*.

a Deut: 5 16. Eph 6: 1,2,3.

Q. *Which is the ſixth Commandment?*

A. The ſixth Commandment is, *Thou ſhalt not kill*. b.

b Exod. 20 13.

Q. *What is required in the ſixth Commandment?*

A. The ſixth Commandment requireth all lawfull indeavours to preſerve our own life *c*, and the life of others *d*.

c Eph 5 28,29
d 1 King 18:4

Qu. *What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjuſtly, and whatſoever tendeth thereunto *e*.

e Act. 16 28 Gen 9.6

70. Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, *Thou ſhalt not commit Adultery* f

f Exod 20 14

Qu. *What is required in the ſeventh Commandment?*

A. The ſeventh Commandment requireth the preſervation of our own, and our Neighbours chaſtity, in heart, ſpeech, and behaviour *g*.

g 1 Cor 7: 2,3,5,34, 37 1 Cor 4:6 1 Pete 3:8

Q. *What*

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions *h*.

Qu *Which is the eighth Commandment?*

A. The eighth Commandment is, *Thou shalt not steal* i.

Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others *k*.

75. Q. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth, whatsoever doth or may unjustly hinder our own or our Neighbours wealth or outward estate *l*.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou shalt not bear false witness against thy Neighbour* m.

Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth

h *Matth* 15 19 & 5: 28: *Eph*: 5:3,4

i *Exod* 20 15:

k *Gen*: 30 30 1 *Tim* 5:8: *Lev*. 25:35 *Deut* 22:1. 8 *Exod*. 23:4,5 *Gen*:47:14 20 *Prov* 21:17 & 23:20,21 & 28:19: *Eph* 4:28:

m *Exod*. 20 16:

reth the maintaining and promoting of Truth between man and man *n*, and of our own and our Neighbours good Name *o*, eſpecially in witneſs bearing *p*.

n Zech. 8. 16. *p* 3 Joh. 12. Prov. 14. 5, 25

Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudicial to Truth, or injurious to our own or our Neighbours good name *q*.

q 1 Sam. 17. 28. Levit. 19. 16. Pſal. 15. 3

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, *Thou ſhalt not Covet thy Neighbours houſe, thou ſhalt not Covet thy Neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours* r.

r Exod. 20. 18.

80. Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition *ſ*, with a right and charitable frame of Spirit toward our Neighbour, and all that is his *t*.

ſ Heb. 13. 2. *t* Tim. 6. 6. 8. *t* Job 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 2 Cor. 13. 4. 7.

Qu. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all diſcontentment with our

own estate *u*, envying or grieving at the good of our Neighbours *w*, and all inordinate motions and affections to any thing that is his *x*.

x Rom. 7. 7. 1 *Cor.* 10. 10. & 13. 9. *Deut.* 5. 21.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man since the Fall is able in this life perfectly to keep the Commandments of God *y*, but doth dayly break them in thought, word, and deed *z*.

Q. *Are all transgressions of the Law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God then others *a*.

Qu. *What doth every Sin deserve?*

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *b*.

85. Q. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth

u 1 *King.* 21:4 *Esth* 5.13 16
w *Gal* 5: 26 *James* 3.14,16.

y *Eccl.* 7: 20 *1 Joh* 1:8,10. *Gal* 5:17
z *Gen.* 6.5: & 8 21 *Rom* 3.9. 23 *Lam* 1.1,2,13. a *Ezek* 8 6,13,15. *1 Joh* 5. 16. 78.15,32:

b *Eph* 5:3: *Gal* 3.10 *Lam.* 3:39 *Mat.* 25 41:

of us Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby God communicateth to us the benefits of Redemption *d*.

c *Acts* 20: 21

d *Prov*: 2: 1 to 6: & 8: 33 to the end *Isai* 55: 3

Q. What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel *f*.

e *Heb* 10 39 f *John* 1: 12 *Isai* 26: 3, 4 *Phil* 3: 9 *Gal* 2: 16: *Act* 11. 18

Q. What is Repentance unto life?

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after New-Obedience *l*.

g *Act* 2. 37 h *Joel* 2: 12 *Jere* 3: 21 i *Jere* 31 18, 19 *Ezek* 36 31 l 1 *Cor* *Isai* 1. 16, 17

Q. What are the outward means whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of his Redemption are his Ordinances, especially his Word, Sacraments and Prayer: all which are made effectual to the Elect for Salvation *m*.

m *Matth* 28: 19, 20 *Act* 2: 42, 46, 47

Q. How is the word made effectual to Salvation?

A.

A The Spirit of God maketh the Reading, but especially the Preaching of the Word, effectual means for convincing and converting sinners, and of building them up in holiness and comfort through Faith unto Salvation *n*.

60. Q. *How is the word to be heard and read, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we must attend thereunto with diligence *o*, preparation *p*, and Prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practice it in our lives *t*.

Q. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and the working of his Spirit in them that by faith receive them.

Q. *What is a Sacrament?*

A A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applyed to Believers *x*. Q. *What*

n *Neh* 8:8 1 *Cor*:14:24, 28 *Act* 26, 18 *Psal*. 19:8 *Act* 20. 32 *Rom*:15:4 2 *Tim*: 3 15, 16, 17 *Rom*: 10 13 to 17 &c

t: 16

o *Prov* 8 34 1 *Pet* 2: 1, 2

q *Psal* 119 18 r *Heb* 4:2

2 *Thes* 2 10 *Psal*. 119 11:

t *Luke* 8 15 *Lam* 1:25;

u 1 *Tet* 3 21 *Matth* 3:11 1 *Cor* 3:6, 7 w 1 *Cor* 12:13

x *Gen* 17 7 *Exod* 10 12 1 *Cor* 20. 3

Q. *What are the Sacraments of the New-Teſtament?*

A. The Sacraments of the New-Teſtament are Baptiſm *y*, and the Lords Supper *z*.

y Matt 28 19 *z Mat* 26 26,27. 28

Qu. *What is Baptiſm?*

A. Baptiſm is a Sacrament, wherein the waſhing with water in the Name of the Father, and of the Son, and of the Holy Ghoſt *a*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Math. 28 19 *b Rom.* 6.3 *Gal.* 3.17

95. Q. *To whom is Baptiſme to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church till they profeſs their Faith in Chriſt, and obedience to him *c*, but the infants of ſuch as are members of the viſible Church are to be baptized *d*.

c Act. 8 36 37 & 2.38 *d Act* 2:38 39 *Gen* 17.10 with *Col.* 2:11, 12 1 *Cor* 7.14

Qu. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Chriſts appointment, his Death is ſhewed forth, and the worthy receivers are not after a corporal and carnal manner, but by

Faith

Faith made partakers of his Body and Blood, with all his benefits, to their spiritual nourishment and growth in grace *e*.

e 1 Cor 11. 23. 26:28. 10:16.

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their Repentance *h*, Love *i*, and New obedience *k*, lest comming unworthily, they eat and drink Judgement to themselves *l*.

f 1 Cor 11. 28.29
g 2 Cor 13. 5. h 1 Cor 11. 31
i 1 Cor 10. 16. 17:1
k 1 Cor 5. 7,8 l 1 Cor 11. 28.29

Qu. *What is Prayer?*

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankful acknowledgement of his mercies *q*.

m Psal 62. 8 n 1 Joh 5. 14. o John 16. 23. p Psal 32. 6. Dan 9. 4. 5. q Phil. 4. 6

Q. *What Rule hath God given us for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*, but the special Rule of direction is that form of Prayer which Christ taught his Disciples, commonly called *The Lords Prayer* *s*

r 1 Joh 5. 14. s Matth 6. 9. to 13. with Luke 11. 2. 3. 4.

Q. *What*

100. Q. *What doth the Preface to the Lords Prayer teach us?*

A. The Preface of the Lords Prayer which is [*Our Father which art in Heaven*] teacheth us to draw near to God with all holy reverence and confidence as Children to a Father able and ready to help us *u*, and that we ſhould pray with and for others *w*.

t *Mat* 6.9

u *Rom*:8:5 *Luk*: 11:13

w *Acts* 12 5 1 *Tim* 1 2

Q. *What do we pray for in the firſt Petition?*

A. In the firſt Petition, which is, [*Hallowed be thy Name* x.] we pray that God would enable us and others to glorifie him in all that whereby he maketh himſelf known *y*, and that he would diſpoſe all things to his own glory *z*.

x *Mat* 6.9

y *Pſal* 67 2,3 z *Pſ*.8 throughout 82:18

Q. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition, which is, [*Thy Kingdome come* a.] we pray, that Satans Kingdome may be diſtroyed *b*, and that the Kingdome of Grace may be advanced *c*, our ſelves and others brought into it, and kept in it, and that the Kingdome of Glory may be haſtned *e*.

a *Matth* 6 10 b *Pſal* 68:1 18: c *Rev* 12 10 2 *Theſ*. 3:1 d *Rom* 10:1 *John* 17:9 e *Rev* 22 20

Q. *What do we pray for in the third Petition?* A. In

A. In the third Petition, which is, [*Thy will be done in Earth as it is in Heaven* f] we pray that God by his grace would make us able and willing to know obey, and submit to his will in all things g, as the Angels do in Heaven h.

f *Matth* 6:10. g *Psal* 67 throughout & 119 36. *Matth* 26:39 2 *Sam* 15 25,26 *Job* 1:21

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, [*Give us this day our dayly bread* i] we pray, that of Gods free gift we may receive a competent portion of the good things of this life and enjoy his blessing with them k.

h *Psal* 103 20,21 i *Matth* 6 17 k *Prov* 30:8 *Gen* 9:28,20 1 *Tim.* 4:4 5

105. *Q. What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors*] we pray that God for Christs sake would freely pardon all our sins m, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others n.

l *Matt.* 12 m *Psal* 51: 1,2,7, 9,19 n *Luke* 11 4 *Matth.* 28:35

Q. What do we pray for in the sixth Petition?

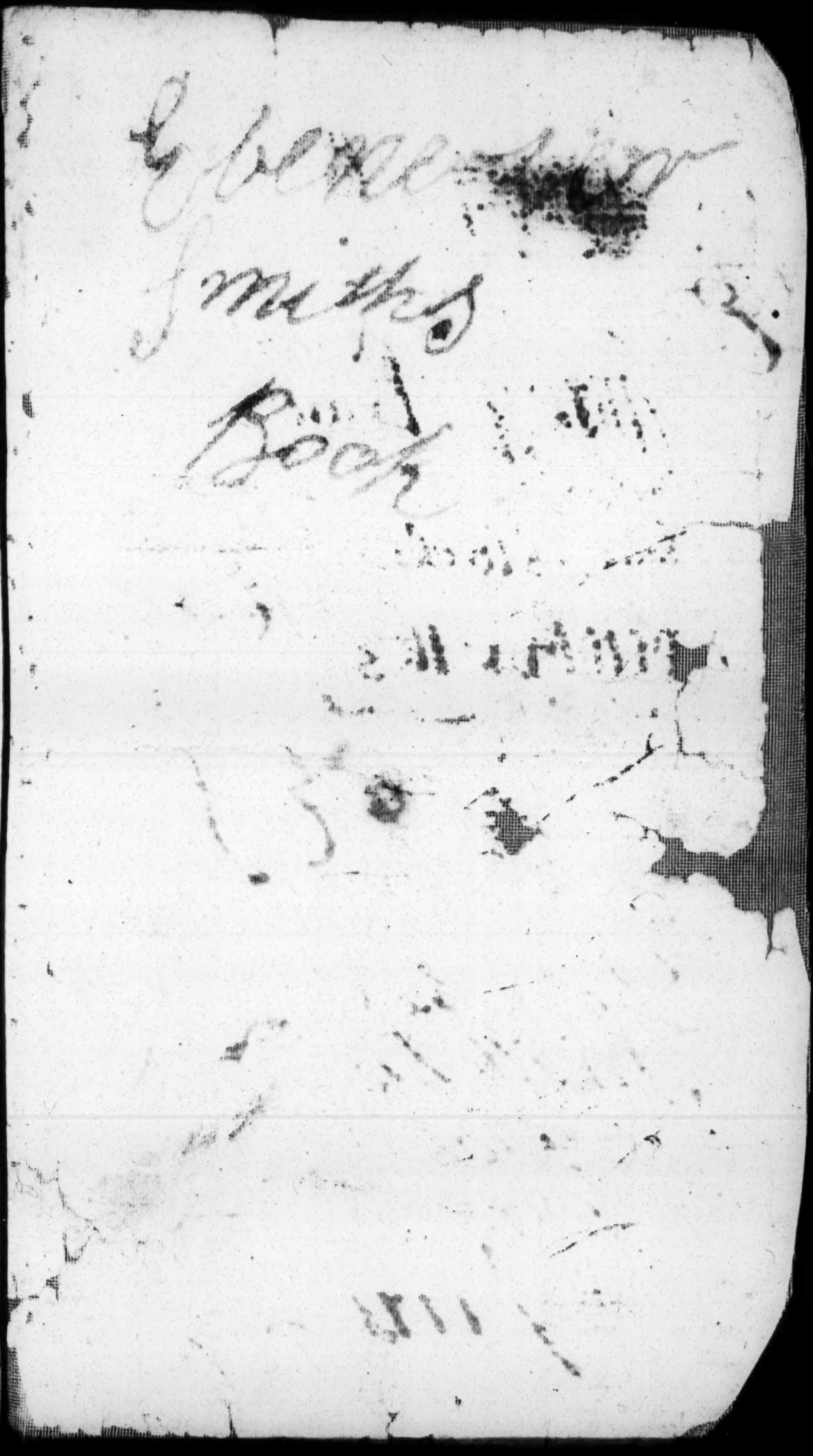
A. In the sixth Petition, which is, [*And lead us not into Temptation, but deliver*

o *Mat 6.* *deliver us from evil* o,] we pray that
13 p *Mat* God would either keep us from being
26.41 tempted to sin *p*, or support and deli-
q *2 Cor 12* ver us when we are tempted *q*.
7,8

Q. *What doth the Conclusion of the Lords Prayer teach us?*

A. The Conclusion of the Lords Prayer, which is [*For thine is the Kingdom, and the Power, and the glory, for ever and ever, Amen* r,] teacheth us to
r *Math 6* take our encouragement in Prayer,
13 s *1 Dan* from God only *s*, and in our Prayers
9. 4,7,8,9 to prayse him, ascribing Kingdome,
16,17 18 Power, and Glory to him *t*, and in
t *1 Chron* Testimony of our desire, and assurance
29. 10,11, to be heard, we say, *Amen* u.
12,13
2 Cor 1.
Rev.
20,21.

FINIS.



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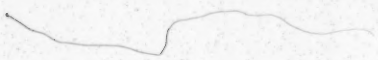
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